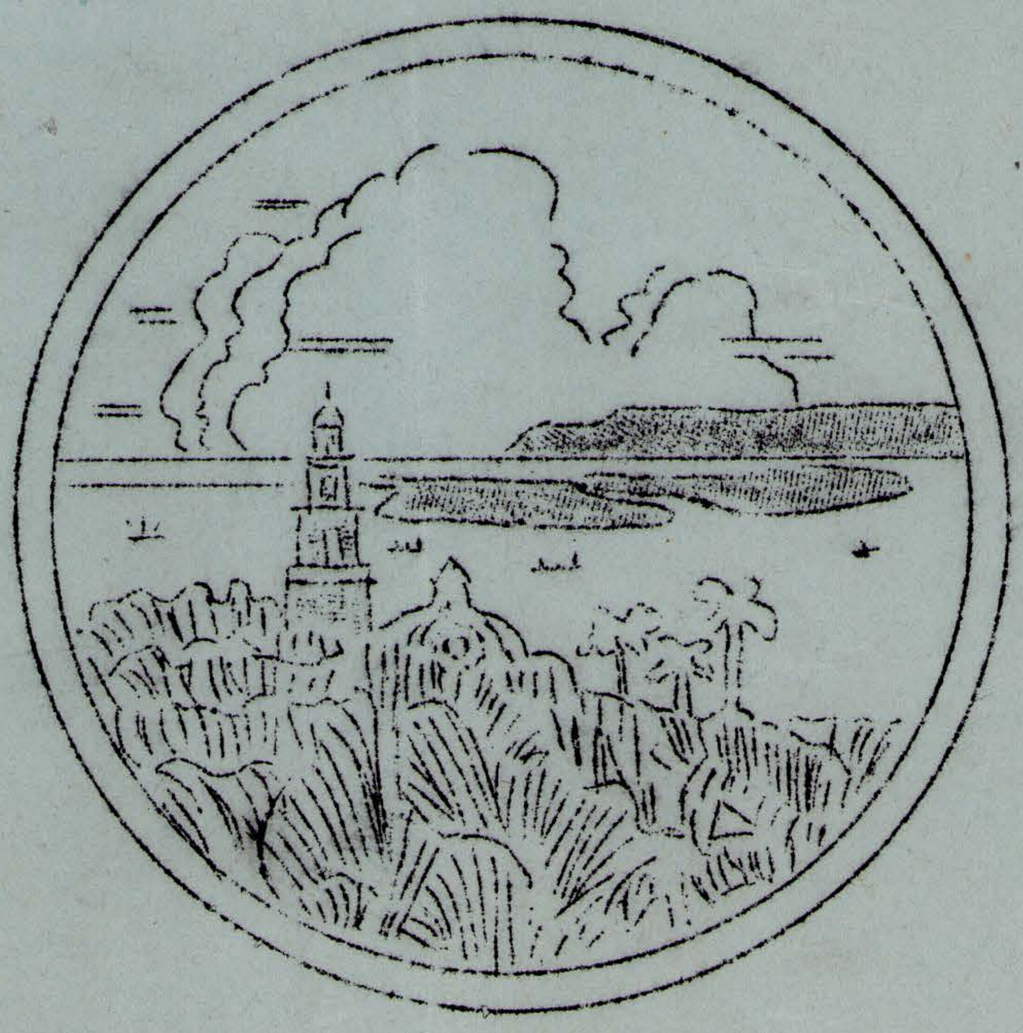
# The ROUND ROBIN



A Bulletin of Contact and Information for Students of Psychic Research and Parapsychology.

Published by N. Meade Layne, M.A.
Three-Six-One-Five Alexia Place,
SAN DIEGO, 4, California.

Volume 3 No. 4

APRIL 1947

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ROUND ROBIN is published monthly

at 3615 Alexia Place,
SAN DIEGO 4, California.

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All material is written by the Editor
except where otherwise indicated.

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Price:

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| Single Copy . . . . . | $0.35 |
| Three Issues . . . . . | $1.00 |
| ONE YEAR . . . . . | $3.00 |

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ROUND ROBIN

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(*) The printer inadvertently titled this article PARACUTIN, instead of PARICUTIN.

Round Robin:

# THE MAGIC OF EUFROSINA

(Exorcism Below the Border )

As told to RR Editor by

P. C. C.

* * * *

By the side of the road called the Carretera, that runs from Tijuana to Aguas Calientes, there is a "motel", a dozen or so small plain frame houses for the accomodation of travellers. In the scantily furnished room of one of these a young Mexican woman lay on a bed. She was, or rather had been until a few days past, a beauty in the manner of her race - handsome dark eyes, an abundance of soft dark hair, fine and regular features. I know her well, and shall call her, for present purposes, the senora Elena Contreras. She had sat with us in the seances of the good Euffrosina Rosas, in the little cabin where the latter lived, only two miles away. Only three weeks ago she had sat there, amid the fumes of incense and the sprinklings of the Florida water, while thru her entranced lips came the liquid Castilian of the old Hidalgos. But now she lay haggard and drawn, in a half coma, in the clutch of an obsessing spirit, and her mutterings were those of a senseless obscenity.

Euffrosina Rosas had passed the night by her side, struggling with this demon - if such it was. Euffrosina is perhaps 70 years of age, of less than average height, in perfect health, heavy and powerful of build - and her face is the face of a saint. She is, also, a trance medium of great power, and a personage among the communicating spirits. She is a magician as the primitive Christians were magicians, and her magic has this singular virtue in it, that it works. But just now and here, alas, it seemed to have failed her for the time being. All night she had invoked the Father, the Son, and the Holy Ghost, and summoned the spirit Guides to her assistance. Desperate was the struggle around the body of the prostrate Elena, but the power of the evil thing had been too strong. "Hai, Hai, Hai!" it cried, and "Hah, Hah, Hah! She is mine! She is beautiful! Mine, Mine! And beautiful! Oh, bonita, hermosa, y mia-mia-mia!!" What now was Euffrosina Rosas to do with this demon?

Euffrosina returned to her own house, two miles distant, in the gray of the morning, and it was there we found her. Now, by we I mean the senora Moran . . . . and her daughter Maria - L., of 17 years, and the senora J., and then I who am writing this, and the lady who is my wife. We came to the house of Euffrosina that we might witness and share in the evocation of spirits. We had come there before, and we had seen, and we were all friends together, and the day was the 29th of March last past. The house is a cabin made of boards of many sizes and of pieces of tin, and one comes up to it through alleys and gates: there are corn stalks and long grass and grape vines, and vegetables, cacti, and a great many flowers growing on all sides of it. We sat in the little front room, which was full of sunshine, and considered the matter of Elena; and the senora J., who is Catolica, and pious, lifted her voice in invocation of spirit aid. And after she had prayed for a minute or two, the girl Maria fell into a trance, and began to speak in a voice far different from her own:

> "I am a Messenger, and I say, no
> one can help Elena, for she brought this ill
> upon herself . . . no one can help Elena, for with
> the ouija board she has invited the evil one to come
> in . . . no one can help Elena . . . no one - no one...!"
> (A desolate and lamentable voice!)

The Magic of Eufrosina (contd.)

"But it is only from the world of spirits," cried the senora J., "that help can come to her. We call upon them and call upon them for this help."

"I hear, then, and I go. I go to the Powers that sent me."

A little silence, and then a man's voice, calm, firm, impersonal, spoke thru Maria's lips:

"I am a yoga. I am a doctor. Tell me now all that you know of this matter - and where lies the afflicted woman?"

I told him then, all that Sra. Rosas had told me, and she herself added more. The entranced girl became silent. For five minutes, perhaps, no one spoke. Then suddenly a dreadful thing took place. The features of the sweet-faced Maria were transfigured. The corners of the mouth writhed, the lower lip fell loosely downward, the teeth were bared in a sardonic grin, the eyes slanted oriental-wise, the face became that of a satyr, a mask of lecherous evil. Both face and body twisted and changed, an and a cacaphony of horrid laughter broke from the distorted lips. "Hai, Hai, Hai", It screamed, and "Hah-Hah-Hah! She is mine! She is beautiful! Mine! Mine! Mine! Beautiful! Beautiful!

She was in all ways an evil thing. Even those of us who had before this time looked upon the countenances of hell, were appalled by this infernal transfiguration.

Now the Sra. Rosas entered the combat. Old woman, simple-minded old woman with the face of a saint, with the faith of the martyrs, with the simplicities of a child - who are you to contend against the Powers of the Abyss? Who has taught you the mantrams of protection, the Arte of the Circle, the Sword and the Wand? What can that incense pot of yours avail - see, it is not a gold censer swinging by three chains; it is only an old can punched with holes, now belching resinous smoke. And that bundle of leaves and flowers, white and red, with peppers and anise and sweet-smelling mints? Do you think to purge with hyssop, that we may be clean of this demon, this yelling satyr - this dog-faced lecherous demon who has stolen our Maria away from us? Sorcerers of repute have been gravelled by lesser foes. But Eufrosina is not gravelled nor dismayed. Ten, twenty, fifty times she invokes the Trinity

Vete, Satanas!
Padre nuestro, que estas en los cielos - libranos de mal!
Tuyo es el Reino y el Poder.
Potestad contra los espiritus inmundos -
Padre y Hijo y Espiritu, Santo!
Vete, Vete, Vete Satanas!
Padre y Hijo . . . . . .

With what dignity and assurance she sprinkles the holy water everywhere, on all of us, especially on the unfortunate Maria, now squirming furiously on the couch. "No, no!" shouts the intruder. "I will not go. She is mine, mine, mine." And "Hah-Hah-Hah Hah! Beautiful, and mine - all mine!" And now Eufrosina makes her swift-circling passes, and the sign of the Holy Cross again and again. "In nombre del Padre y Hijo y Espiritu Santo - I order you to leave the body of the unfortunate woman who is in all ways innocent, and the body of her who in innocence made use of the ouija board. Do you not know that your own soul will be destroyed if you do not obey? . . . . .

The Magic of Eufrosina (contd:)

How long did this strange struggle last? (In the Hammer Against Witches one might have found it: Agrippa and Luther would have held it as in the palms of their hands). By my watch, some twenty minutes, and by the time-sense which is timeless, an hour encapsuled in its twentieth part. It is enough to say how signs of victory appeared, how the voice of the evil one grew weaker, his grimaces and contortions less violent, his obscenities forced and few. Then all at once he was gone, and the face of Maria was her own face again, and her body lay at ease. A new entity spoke thru her - a female voice. "I am sent to assist the Yoga doctor; give me the direction." Five minutes more, and the Yoga himself reappeared:

> "I have found the woman. I have given her aid and relief. With rest and with prayer she shall be restored to health. Yet she must remain under spiritual direction and guidance, and on no account shall she again touch the ouija board. -- Farewell."

So, all of us departed too, to visit again the house of Elena on the carretera. Here we found Elena no longer in her semi-trance, but up and moving about, tho still a little dazed in her wits. Eufrosina bade us form the circle, and Elena stood in its center holding a great crucifix with both hands, and again there was much sprinkling of Florida water and invocations of the Helpers. And then, because the medical man (who had long since abandoned hope) was momentarily expected, and because we did not wish to offend his dignity and his science, we took Eufrosina to her home, and all the others back with us across that magical "line" between our nations, and between the superstitions (?) of our neighbors and the fine hard common (non) sense of our United States.

NOTES: The RR Editor personally knows all of the persons mentioned in the above account, and has attended the seances of Eufrosina Rosas at her cabin among the vines. The narrator, P.C.C., has a background in medical research and much experience with psychic and occult phenomena; he is an accurate and competent observer, and there is no question whatever as to the objective facts related by him. If they have been presented in a mildly dramatic style, the reader is asked to consider that far more drama inhered in the actual events: it is not the product of any would-be literary skill . . . As for Eufrosina, she is worthy of a small treatise in herself . . . Is it necessary to add that she neither asks nor will accept compensation for her Arts as medium and exorcist, though her labors are often parlous and exhausting? Now, we know that this little story has its daily counterparts in a thousand places, but still it seems to us worth telling, because here we have spiritualism at a near-primitive level, yet operating with efficiency and power, and with the cooperation of discarnate intelligences of a high order.

We draw attention to the interplay, the psychic interchange which goes on all thru this narrative, between persons and places separated by two miles of distance; to the coming and going of the Messenger, and of the "Yoga doctor", the ousting of the obsessing entity from Elena and its prompt appearance in the body of Maria, and the fact that events were observed at both ends of the line of operation, so far as possible. The account omits one important item, viz., that P.C.C. visited Elena before the group set to work in Eufrosina's house; it is this visit which supplies the information in the first paragraph: he then visited her again after the exorcism had taken effect (1).

The Magic of Eufrosina (contd:)

In the Editor's experience this is the third, perhaps the fourth case of obsession due to the use of the ouija board which has come to his attention. Some very fine material has been produced and received by this means, but it is an extremely dangerous plaything, especially for anyone disposed to psychic sensitiveness. The matter is important and should be more widely emphasized . . . We might add too, that a spirit (not named above) who spoke thru Maria during the seance, bluntly and angrily accused a woman friend of Maria of being responsible for the whole affair, since she had induced Maria to experiment with the ouija . . . Both Maria and Elena, as pointed out, are natural mediums, and not well instructed in the art of self-protection.

Elena had the attention of a Mexican physician, but the latter had stated definitely that he could do nothing for her other than to apply for a commitment. We doubt whether this helplessness is in any way peculiar to the medical profession of Mexico. As for the magic of Eufrosina, your Editor may himself be committed for so much as daring to write about it, especially if it comes to the ears of the A.M.A.

* * * *

## MIRABILIA

Ever since Plato there have been a few,
Self-exiled in the world, who have divined
That Triple Name the Eleusinians knew,
Before whose glory even they stood blind.
They serve the Undemonstrable, perplexed
Neither by Paracelsus nor by those
Who preach confusion from a Gothic text,
With many a lesser Frater of the Rose.
Our eyes, not theirs, have lost the gift of sight;
No temple save our own has been defiled;
The garlands that we wove, the wine we poured,
Are gone with many another lovely rite;
And we forget how, trustful as a child,
Blake parlayed with the angels of the Lord.

The Commonweal ----Leslie Nelson Jennings

# "NOT FOR PUBLICATION"

## (Cavern, and Temple, and the Wrath to Come)

Round Robin Editor is in receipt of the following remarkable letter. Since it was marked "Not for publication" all references to specific persons and places have been deleted. But what remains is in our opinion too important to be withheld from RR readers, and we were able to secure permission to offer it in this issue. Those who have taken note of the predictions of F.G.H., also printed in RR, will find the following paragraphs of extraordinary interest - whether or not one extends credence to the supernormal sources of information).

Dear RR.Editor: - - - -

My March copy of RR arrived today, and I am very happy to find confirmation in black and white of information that was given "occultly" last year to my son, who was then 14, by his unseen Atlantean priest-teacher. In RR article "The Catastrophe of 1960 and the Zones of Comparitive Safety, he lists (a certain mid-western State) as lying within a safety zone. Now, here is our story:

My son whom I referred to is a sensitive. He was recently attending school in(a city on the east coast of this country. The plans for his Christmas vacation were upset and he was obliged to spend a week in a boarding house, where he was uncomfortable and homesick. His Atlantean teacher directed him to take impressions in his note book,and this was the substance of the information given:

> That in the early manhood of my son (which might be construed as about 1960) there would be a war of such destruction that few would survive. That my son would be trained in a 'monastery' to be founded by an occult brotherhood, in the tremendous caverns, as yet undiscovered, that are in the mountains of our ranch in (a midwestern State). (The writer has more than 10,000 acres of mountainous ranch land. Ed.). That my son would find the entrance to a vast subterranean Atlantean temple. That this temple would be a refuge for many during the great catastrophe.

There are many shallow caves on this property, but no larges as yet discovered. The Atlantean priest gave pages of hieroglyphics, and also their translation. I have discovered five similar hieroglyphics on a picture of pillars, heavily carved, of one of the most ancient Egyptian temples, probably built by Atlanteans. Since that time three mediums here in this city, who did not consciously know of our having this information, have vividly described this terrain, the "temple of sun worshippers", the isolated and hidden entrance, and the valuable chemicals to be mined. None has gone on into the probable use of the caverns, but all have warned us against publicity for the present. My son had not been to this property at the time he received the communications and so was not familiar with the terrain. Last summer he made a short visit to the place, but a "strange quirk of fate" (?) prevented his doing any exploring... My husband, an aviator, was killed some ten years ago. The year before his death, when he bade farewell to my mother, prior to his departure to join me in (an eastern State), he looked off into space and said: "Muv, when the great war comes, get

over to the caves on the ranch property as fast as you can."He had never been on the property nor in the state where it is located. Our attorney tells us that archeologists from an eastern University are interested in exploring this property. Remember Churchward in C.of M. says that(certain midwestern states, or mountain states)offer a rich field for the archeologist... I do not know why I am so strongly urged to write you this information... Naturally, we shun any publicity for obvious reasons.

Sincerely -- Mrs _____
(signed)

(In our opinion it is possible, even probable that the compelling urge to send this account to Round Robin is an impulse from the 'other side'. It corroborates the warnings of F.G.H. in an independent and startling manner, and it is most singular that the terrain and the alleged buried temple should have been described, in close agreement, by three independent mediums. The RR editor has had no opportunity of checking any of the alleged facts, but the correspondent is a person of means and of good education, and no reason appears for questioning her reliability).

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Town Meeting quotes: Jan. 30, 1947.

"Atomic energy can bring great benefits if we learn how to control it politically. It remains with the statesmen to remove the shadow of the bomb, and it is up to the people as well...Most of us agree that a necessary condition for our survival is world control of atomic energy. Most of us agree that the controls must be strong ones, but Mr.Austin and Mr.Gromyko as yet are not agreed that adequate controls are politically feasible... Should another war break out, atomic bombs will be used, no matter what our controls - not bombs as they exist today, but bombs that will dwarf the Nagasaki bomb as the block-buster dwarfs the hand grenade... We cannot claim that we have controlled atomic energy until we create a world government... A friend of mine once said that only a miracle can save us. I am inclined to think he is correct. That miracle can come about only thru the leadership of the people of the United States." (Harrison Scott Brown, Ph.D. Professor of chemistry and nuclear physics).

Physicist W.G. brings the above T.M.bulletin excerpt to our notice, and adds: "I wish to acknowledge the value of the work of FGH outlined on page 10 of this March RR, also your splendid comments, last half of p. 18. For several years I have been in entire agreement with the points covered, but as to the dates I believe they will be earlier. There will be no wait for foreign A.B. weapons. Robot rockets of foreign make, are already perfected, which and if launched from bases across the narrow neck of water from Alaska, could have almost as much blasting effect by their greater quantities, and blanket all Pacific Coast cities, and inland too. .. Be sure to get Mar.21 issue of The United States News; v. pp 19,24,25. This is closely related to the T.M. Bulletin, and urgent. Further vital information is in broadcasts of Mar. 16 (Exploring the Unknown) and Mar.23 (Upper air Research, and The Speed of Sound with Aircraft). Address Revere, Box 174, Madison Sq. Sta.,NYC.... Ether drift data is very interesting, fits in exactly with two mss I have received (one last Sept.). These will throw much support to ideas on your page 21 of Mar. issue. (Physicist W.G.edits and publishes the STAR, liberal scientific quarterly. Box 7046 Sta.G, Los Angeles. $1.00 copy).

## - One-Pointed Concentration -
by
Luverne Arestad F.H.F.

(Round Robin is unable to reproduce the whole of Mr.Arestad's article, the full title of which is "One-Pointed Concentration - A Key to Psychic Powers. Readers who are interested in the method outlined in the following synopsis, can obtain fuller information from the author, at 65 Hargrave St., Winnipeg, Canada).

'The secret of success in concentration, which means the focussing of one's entire mental powers on an idea or image. This is very difficult for most people, especially when they try to concentrate on a material object, which is likely to have numerous associations. If you wish to pursue the method here outlined, you must first select a regular time and place. Then, when you have relaxed the body, let the mind wander until your thoughts "wear out" and the mental activity slows down - tho you must avoid going to sleep.

'Your first object of concentration will be a symbol - a triangle, which is the easiest geometric form to use as a focal point. (The author assumes that the triangle carries no associated ideas, but if it does these must be dismissed. Ed.). Visualize first the base line of the triangle, and then the two angles. The whole image should be large and bold. Practise with the triangle should be continued until a good degree of concentration is attained.

'As a second step, you first create the triangle, and then dissolve it, beginning with the base line, until nothing is left but blankness. Images may appear in this blankness, arising spontaneously.

'As a third exercise, repeat the two already given, and then, when the triangle has been dissolved, build up the image of a circle. When it is clear and firm, change it into a square, and then into a triangle. Do this slowly and deliberately, and at the end let your mind pass into a dreamlike state. The whole process is not unduly long and difficult, but of course one must have perseverence and genuine desire for advancement.'

(Mr.Arestad goes on to explain that ESP may be developed by this method, and gives an interesting test with the ESP cards. We understand that his mimeographed instructions may be had upon request. Ed.)

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## Psychic Messages from a Living man confirmed after his death.

(This case occurred about ten years ago, and we cite it as bearing on later instances of s imilar sort. The data was published in Light for April 2,1936, and is sent us by Professor Charles J.Ryan, of the Theosophical University at Covina).

The account is given by Mrs.Norah M.Vasey, of London. From the age of about 8 years, to about 18, she had been closely associated with a friend referred to as "C", Mrs V. then married, and "C" went abroad, to Africa . In 1932 Mrs. V.,while experimenting with a ouija board, re -

ceived a communication from "C" "telling me he had passed on, and in - sisting he had been stabbed." This story he repeated later thru two trance mediums, and mentioned many details which seemed to establish his identity beyond doubt. Nevertheless, it was learned that he was alive and in good health. He then declared, thru the ouija board, that he had been gold-mining and had made a great deal of money, and this too was not true at that time.

Communications with "C" then ceased, but a Guide declared that "C" was alive, but had been travelling in the astral. Mrs V. now wrote down all the facts, and deposited the paper with a local citizen. Long after this, she learned that "C" had started gold-mining. Mrs V. then dreamed (1) that "C" was married, and (2) that he was dead. Both of these dreams came true, at just about the time the dreams occurred, "C" being killed in an airplane crash. "C" then communicated with Mrs.V.thru a London medium, and spoke for more than an hour, giving many intimate details.

It turned out that the "stabbing message" referred (apparently) to an attempt at stabbing which took place long after "C" declared it had happened. His actual success in gold-mining also occurred long after it was reported.

Light of Feb.23,1934, reported a similar case, in which a man still living on earth spoke to a sitter as if from the 'other side', and described his death and the troubles that followed, tho this actually occurred four years later. The Gordon Davis case, referred to in Flying Roll for Dec. 1946 (p.25) is also related.

## - Hallucinations -

Professor C.J.Ryan also sends us a memo.of two recent cases of hallucination in which he was personally involved. In 1943 he and another faculty member, Professor S., saw a student descend the steps of a house, about 60 ft.from them, and walk rapidly away. He was wearing a rain coat and carrying an umbrella. Professor Ryan tried to attract his attention in vain, tho he could hardly have avoided seeing them. The next day this student returned from Pomona, where he had been for the past week. At the time Professor Ryan and Professor S. saw him, he was dining with friends, and was not consciously thinking about his friends at the University. The incident occurred in full daylight.

In a second instance, Professor Ryan observed a friend, Mr."K", walkingin a southwest direction toward the Refectory, about 9:00 a.m. the sun being then at his back. Soon afterward Mr."K" left for San Diego. At 5:30 p.m. Professor Ryan again saw "K" walking in the same direction; the westerly sun was then in his face and he was mopping his face with his handkerchief as if very warm. At this time,however, he was 'really' in San Diego. Professor Ryan points out that no hypnagogic nor hypnotic conditions seem to be present in either case; and if, in the second case, the vision were a reproduction of the morning scence, how is one to explain the changed direction of the sunlight? The "dream - duplicate" theory involves reproduction of the entire physical background This refers especially to a hypothesis recently advanced by Vincent Gaddis in Flying Roll concerning the hypnagogic nature of hallucinations.

"On carefully studying my impressions" (writes Professor Ryan) " I feel convinced there was an indescribable but slightly abnormal effect in both hallucinations, both in the landscape,and in the speed with which both Mr."K" and the student seemed to be walking. Can we subconsciously modify a hallucination? ... "

## - ETHER DRIFT EXPERIMENT -

(Reference was made in March RR., and also in Flying Roll, to ex - periments by Roger Graham demonstrating the existance and approximate velocity of a ether drift. We now abstract from an article published by Amazing Stories magazine, issue for June, on sale by April 10, '47)

The article begins by summarizing the well-known Michelson-Morley experiments, which gave a negative result, interpreted as meaning that there is no stationary ether through which the earth moves. This has been subtly altered to mean that there is no movement of the ether which can be detected under any experimental conditions. But the experiments did not cover every possible condition, in that they could not have measured a drift of the ether toward the center of the earth. If the ether flowed through the apparatus, toward the center, the interferometer would not register its velocity.

The experimenters did not think of this, because the accepted concept of the ether made it incapable of affecting matter and altering its velocity. But if we deny that, and insist that the slightest drift of ether will cause matter to change its velocity, then it follows that all fields - gravity, positive electrical, negative electrical, and magnetic, are ether drifts of some sort.

Then the effect of gravity is the effect of an ether drift.

The apparatus used in the M-M experiments was elaborate and costly, and unsatisfactory in other ways also. "A simpler idea, however, came to me, which would give immediate tho inaccurate confirmation of a downward drift of the ether, if there is one."

> "Simply expressed, if a mirror is placed flat on the floor and two surveyor's transits are set up about five ft. on either side of it, so that they look down on the mirror from a height of about five feet, and the first transit is centered on a thin line scratched in the silver of the mirror; then the second transit is moved about until its hair-lines are centered exactly on the line scratched in the mirror, and also visible cross - hairs placed at the end of the first instrument, then when you go back to the first instrument which is already centered on the scratch, it should be exactly centered on the reflection of the second instrument's external cross-hairs, just as the second instrument is on the first - unless there is an ether drift.
>
> "If there is an ether drift it will not be possible to have both instruments exactly in line with the reflection of the other AND the scratch in the mirror. Accurate results cannot be obtained with this crude set-up, but POSITIVE results can, and have been obtained."

Repeated trials with this set-up showed that the first instrument was about 1/20 inch off. An assistant got almot the same results. There is an ether drift toward the center of the earth, of somewhere around eighty miles per second. Mr. Graham thinks it may be less. With improved apparatus and a light path of at least 100 ft., the velocity can be measured to within a quarter of a mile per second.

The reader should remember that tho Einstein denies the existance of

an ether, at least half the most reputable scientists believe an ether of some kind exists - tho the term space is sometimes used as its equivalent. 'The purpose of this article is to present the method. The actual experiment must be repeated under accurate conditions and by many different people before its conclusions can be accepted as final.'

-- ----- ----- --

The RR transcript of the foregoing article includes a diagram of the set-up and the mathematical demonstration, which is brief and not too difficult. The velocity of light is taken as 186,284 mi/sec. in air. The ether drift velocity comes out at 87 mi./sec.

The issue of Amazing Stories containing the article in full will be on sale by April 10, about the same time as this issue of RR. It is a source of satisfaction to RR friends, that both RR and Flying Roll were permitted, in previous numbers, to anticipate all other announcements.

The concept of the ether was familiar to "occult" or esoteric thinking, thousands of years before modern science adopted its own version, tentatively and with many doubts. This present discovery, when fully verified, is therefore deeply related to subjects with which Round Robin is profoundly concerned.

It is also possible, tho unprovable, that the 'inspiration' which gave Roger Graham his sudden idea of the simplified set-up for his experiment, at the moment when he was well advanced on a more elaborate and very expensive plan, was connected with inquiries made at the Mark Probert seances in San Diego. The details of this are set forth in Flying Roll, Alpha II. We understand that Mr.Graham neither 'accepts' nor rejects the facts of communication with the excarnate, but, in the spirit of true science, is willing to test, to investigate, and to utilize all possible means of information and assistance. In this spirit he has cooperated with RR efforts, and has the fairness and courage to make the fact known.

Though we say that the connection with inquiries made at the seances is unprovable, it is most extraordinary that a figure 'overheard' by by the medium, worked out at a value of 8.7, whereas Graham's result (which may be modified later) was 87. This is almost beyond the range of coincidence - or, let us remember that a coincidence is something taht demands explanation - not an explanation in itself, but a name for something we do not understand.

— — — — — — —

Fortean magazine DOUBT, current issue, gibes at RR as a "spiritualist magazine" - to which we reply, Yes,No, and Maybe. The Editor is a spiritualist in the sense of regarding survival and communication as verifiable facts, but does not belong to any religious organization - and spiritualism is a religion, spiritism is not. Gibe number 2 was at the "Kareeta" (Corrida?) story, which was merely a factual reporting of accounts of some 35 observers (slightly better verification the 3-ft.rats and similar DOUBT items have ever had, and conceivably more important). Gibe No.3 was at Mr.Mark Probert, an honest and unpaid medium, who likewise merely reported an experience in this connection... The RR Editor belongs to the Fortean Society, thinks it does a fine service by undermining scientific pretenses. But it never seems to dawn on most Forteans, that psychic and spiritistic methods reveal facts as startling as anything in the Book of of the Damned, including 'explanation' which can at least be used as hy-

potheses and points of departure. Strange as it may seem, we actually find these more worth while than columns devoted to fire balls, fish impaled on telegraph poles, and mysterious rumblings within the earth. Fortean data are certainly disturbing and important, but just how to turn them to account remains unsolved. Apart from saying Oh my Gawd! most of the Forteans seem to-make very little progress. DOUBT is published by the Fortean Society, Box 192 Grand Central Annex, N.Y.C.

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Wanted: A copy of the Delta issue of Flying Roll, Vol.1. Dale S.Hoon, Jr.,2505 Adams Ave.,Huntington, W. Va. Mr.Hoon is interested in prophecies and forecasts of all kinds now being made thruogu various mediums. If you have similar interests write Mr.Hoon: in some cases RR will print such material.

Bulletin of the Association for Research & Enlightenment, Virginia Beach, Va.,March 1947, contains a six-page article by Hugh Lynn Cayce summarizing the principal sources and facts concerning Atlantis, and including material from the Cayce readings. We note, among many interesting points that (1) parts of the old continent will rise again, between 1958 and 1998 (2) Atomic power or something very similar to it was known, also the neutralization of gravity (3) also "the crystal, the mighty and terrible crystal" (4) The increasing reincarnation of Atlanteans in our present day. The Bulletin sells for .25

Truth About Blavatsky — This has always been hard to come be, and lately one Gertrude Williams (in Priestess of the Occult) has rehashed all the old charges against H.P.B., but without any additional facts or arguments that we can discern. Under the title opposite Walter A.Carrithers, Jr., (who is not a Theosophist) takes the Williams book apart (Humpty-Dumpty the Egg); what remains isn't worth putting together, if that were possible. (Paper, 27 pp. Theosophical Press, Covina, Calif. Supplement to the Forum of April, '47)

The April issue of Theosophical Forum has, as usual, some excellent writing, including a review article with admirable plates on the ancient Maya construction, by Professor A.J.Stover. (Covina, Calif. 60 pp.Copy.30

The American Philosopher — This is volume 1 No.1, issued by "The American Philosopher Society", of Rutland, Vermont. A 'reading and educational society, non-sectarian' devoted to principles of brotherhood and the improvement of ethical ideals. Quarterly, edited by C.A. Benton and E.R.Duffield, but none of the 16 principal articles is signed. $4.00 a year for the magazine, monthly letter, and membership. 65 pages, attractive format.

Forgotten Mysteries — This is a new book by R.DeWitt Miller, publication date April 10th, copy received too late for review in this issue. Mr.Miller is known as long-time writer for Coronet of a column under the same title, has enormous files of curiosa - and the book looks interesting. Pub. by Cloud, Inc.,605 No.Michigan Ave,Chicago.

# - THE THREE SALVATIONS OF HUNA -

Max Freedom Long
F.H.F.

The basic premise of all religions is, that man lives for a definite purpose. And this purpose, in brief, is said to be to gain salvation, using that word in its widest sense. Man must be saved from 'sin', from the Wheel of reincarnation, from his low estate. But what is man, and why is he here, and what is the end of growth and evolution, and what means shall we adopt? These are questions which man, as a rational being, must both ask and try to answer. The literature of these answers is enormous, and tho there are elements of agreement, yet Gods and heavens and codes of conduct for earth life differ widely.

Let us put these questions to the Huna, that we may more clearly understand its position among the multiform systems of human thought.

What is Man? Man under the Huna concepts is an association of three separate and independent spirits or conscious beings, each one being at a different stage of evolution. The subconscious entity (Unihipili) is an animal in an animal body; it has memory and deductive reason of an elementary animal-like sort. The conscious mind entity (Uhane) has no body. It graduated from the animal level in the past, and now lives in the animal body of the subconscious self, and it possesses inductive reason. The Superconscious entity, third of the trinity, has graduated from the conscious mind class, as it did earlier from the subconscious level. Its mentation is neither memory nor reason, but a kind of direct intuitive knowing. It is called AUMAKUA, or "older, more perfectly reliable parental spirit," and is believed to be a male-female duad, in direct contact with the lower body and the two lower entities.

From what is the man of Huna to be saved? Man must be saved from one thing only - the stoppage of growth, of evolution. The subconscious and conscious mind entities must spend the necessary time in their present existing conditions, but must then graduate to higher levels. The Superconsciousness, too, or High Self, is an evolving creature, and must become something still higher. And to this progress there is no thinkable end, but only the unnameable concept of the Godhead.

What is the means of salvation? To this question Huna replies: The subconscious self must live its normal and rounded animal life. We repress its basic urges at our peril. But it must also be trained to the ideals and needs of conscious human life. Most importantly, it must be taught to cooperate in the creative processes, the inspirations of genius; this it can do by becoming the clear channel of communication between the consciousness and the High self. The conscious mind entity must learn to distinguish its own existence from that of the low self, from emotion and memory, and it must learn how to care for and control and teach the subconsciousness. It must also learn of the existence of the High Self and how to make contact with it, and eventually how to attain to its level of super-

existence. We do not really know anything about the High Self except by inference from what it does or does not do; but the countless 'shalt's' and 'shalt-not's' of religious dogma flow from the age-old effort to understand it. (Let us note here, that commands and prohibitions suited to one entity, say to the conscious self, cannot be applied to the other - whence the hopeless confusions and stupidities of dogmas, precepts, moral codes).

As to means of salvation where the High Self is concerned, our answer must be speculative, yet something can be said. The Kahunas believed that salvation on each level (for each entity) consisted in living the life <u>normally expected on that level</u>, a highly logical idea. As to the superconscious entity, it was supposed to act as a guiding intelligence. It was the Nature or Group Soul of Theosophy, as well as the Guardian Angel of Christianity. When a conscious mind entity graduated to the superconscious level, it did not at once take charge of a pair of lower selves in a man and woman, but of lower forms of life, becoming a Nature spirit or group soul, such as those which mysteriously move birds to build nests of a certain type, or to migrate in orderly fashion. The move upward from animal to lesser God was measured in terms of kindliness and love. The animal self knows animal love. The conscious mind self knows a more unselfish love as it shares the emotional loves of the animal self in the body. The Superconscious self knows love in its purest form, the mark of which is service. This high love is thought to be taught through the instincts to the lower forms of life. At least they are seen to respond to it in parental love on the lower planes.

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<u>The Problems</u>: There we have the three salvations of the kahunas. We have also the various problems presented by them, among the latter being these:

1. Does the doctrine of original sin, in Christianity, come from some earlier knowledge of the Huna belief that Man has in him an animal self as well as a conscious mind self? Was the Christian salvation based on some obscure teaching, whereby some ritual might be performed to awaken the man to the true nature of his three selves and his relation to them, considering him as a conscious mind self? Remembering that the Kahunas had left the Nile or nearby country long before the birth of Jesus, one may ask whether the doctrine of the atonement might have changed the older Huna doctrines. We have our choice of considering Jesus a teacher representing a special dispensation, or of looking upon him and his teaching as emblematic of older and more universal truths. If Jesus represents the conscious mind entity, and his "Father" represents the Superconscious (Aumakua) of Huna, then, in the "I and the Father are one" we would have an excellent symbol of the advanced individual at the stage of the graduation of the conscious mind-entity into the level of the superconscious - or, at the very least, of the indiwidual advanced to the point of being able to make contact with the Superconscious and identify himself with it in calling down the healing power. Allowing for the possible changes in the Christ story, there may have been a direct symbolic teaching there at the beginning.

2. Does the doctrine of the Three Selves, and their growth and evolution thru the three levels of consciousness, agree with the doctrines of Karma and Reincarnation? Does the dictum, "as a man soweth so shall he also reap," apply to the three selves in the same degree? If the animal self in us gets beyond the control of the conscious mind and

becomes a drunkard, or causes an emotional urge resulting in murder, is the Karma visited on all three selves alike?

Immediately we have before us the problem of what karma a "self" just rising from the dog kingdom, for example, to become a subconscious self (for a conscious self which had in turn just graduated) - just what Karma would the new graduate dog-self have? Also, would it share the Karma accumulated by the conscious mind self with which it is newly associated, even tho it had never been in contact with the conscious mind self when the latter was subconscious? What would the graduating former conscious mind self retain of the Karma generated before it became a Superconscious?

These are complicated questions. It is also logical to believe that any Law, or Power administering Karma would be just enough to refrain from punishing an animal self for transgressing some commandment intended only for the sonscious or superconscious. The Kahunas might logically have proposed a separate as well as a combined Karma for the selves. But they seem not to have done so. Also, they might have developed the theory of reincarnation in terms of the three selves as well as in terms of the three as a unit. Here again there is no evidence that they did so. The implication is, that the Karma and reincarnation theories, both less than complete and inclusive, even in India's complex systems, were enlarged beyond all reason in scope and length. Karma and the Lords of Karma who administer it, begin to appear as towering dogmas rather than ineffable truths. Reincarnation looms too long and too large for practical use. Several lives in each stage of growth might carry one from the stage of an Australian 'Abo" to that of civilized man. Our sense of justice and progression rebels at a thousand lives as an aboriginal, and similar thousands in each of the four castes, as in India. In an event, we should make some adjustment where dogmas are found to show human thumb-prints of the makers.

The belief in the High Self appears in some form in all systems. The Christian may call upon It as Jesus Christ, the Mediator with God the Father. Healing or help of any kind may be asked, or wisdom and enlightenment. The same holds for the Kahunas, except that their appeal is directly to the Aumakua, and not thru It to still higher Gods. Thru It the deities presiding over Nature may be reached (similar to reaching the "Father" thru the "Son"), and weather and animal and sea life be more or less controlled.

Only in India has dogma reached the precarious height which makes it a barrier cutting off man from the help of the High Self. One may contact the High Self and strive to be assimilated into it (or still higher "Supremes"), but one may not ask to be healed lest he be refusing to suffer and so wear out bad Karma. It stands to reason that if the law of Karma is the actual bugaboo it appears to be in the lores of India, there would be some slight indication of its reaction on those whom the High Selves heal in response to prayer. The Kahunas knew no such reaction. The Christians, including Jesus, recognized nothing of the sort in the days of miracles or in modern times. Nor do psycholo - gists who heal by purely psychological treatment to remove fixations. With Three Salvations instead of one, perhaps the Kahunas can help some of us to hurdle the vastly hindering barrier of Karma, and shorten the dreary stretch of reincarnations.

## - Of Biographical Interest -

(A series of articles appearing in Round Robin and Flying Roll, over the initials F.G.H., has caused many inquiries as to the author's identity. In reply to these, F.G.H. has sent us the following paragraphs. The use of initials only, or a pseudonym, and the withholding of the address from public prints is common practise among occultists of advanced grades, and is based on highly practical reasons. F.G.H may be reached at any time through the RR Editor).

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My friend the RR Editor has asked me to write a few words about myself. But while such interest is flattering, it is a distasteful task, because to myself I am not interesting.

Many of my friends do me the honor of calling me an "Adept" - which I think is a misleading title, creating the picture of one who is adept at the manipulation of magic powers, which is at best a very ticklish practise. But I am sure I am an initiate of sorts, a pupil of the Collegium of Masters, and, of course, their servant. As such I naturally have certain knowledge and powers which are regarded as magical and mystical by the uninitiate. But this knowledge itself is the surest antidote against pride and arrogance. One is able to see such greatness that even the most advanced human being becomes a pigmy.

How does it feel to be an initiate? First, there is a feeling of tremendous loneliness, because the usual human interests become of microscopic importance. Even as a child one is regarded as strange and 'queer' because one is not "smart." This makes life a bit hard, unless one incarnates among Initiates, a very rare occurrence indeed. But during adolescence one begins to encounter other initiates, who lead one in the right direction, into schools of esoteric knowledge, and the like. So, in time one finds out what one is and what it is all about. With the integration of Personality and Person one comes to the point where one takes up the work left in the last incarnation.

It is of course clear that initiation of any kind cannot be attained in one life, and often needs the work of many incarnations. It should also be understood that the work of any initiate is at least nine-tenths on higher planes. It is also a matter of economy to use on any plane only as much of himself as is needed for the work at hand. Hence, on the physical plane an initiate is seldom "all there". (I have known some who to the uninitiate would appear singularly stupid and uninteresting). Hence a true initiate lacks glamour of any kind.

One lives, on the surface, the ordinary kind of human life - just as a highly trained German Shepherd leads a normal dog's life, but has to be more circumspect, on account of his power, than the pint-sized pet which barks and snaps at everything. - One major difference is the life between incarnations. The non-initiate can take a long rest in the different Summerlands, but the initiate has to reincarnate speedily, since there are so few and so many are needed - especially at this time of catastrophe. So, after nearly sixty years on three continents, many years of labor are still ahead.

F.G.H.

Letter from Edgerton Sykes (London)

". . . There has been a lot in the U. S. press about fragments of an (or 'the') Ark discovered on a glacier in N.W. Persia near Mt. Ararat - 39-45' N. by 44-20' E., which puts it just inside the Persian border. When I was in Persia this area was full of Russians and I could not get anywhere near there. Apart from a reference in Donnelly all I can trace here are:

1839 .. .. .. seen by M. Parmot (French)
1883 .. .. .. Turkish surveyors
1899 .. .. .. Nestorian priest
1916 .. .. .. V. Roskovitsky (Russian airman)
1939 .. .. .. Mentioned by F.Cohan in Yesterdays in Persia and Kurdistan.NY. (No copy in England)

General: Reports of the existence of the Koh-i-nur (Hill of Noah) (The similarity with the famous jewel is peculair).

If anyone has information about this will they get in touch with me, at 9 Markham Square, London, S.W. 7 - or with H.S.Bellamy, thru Faber & Faber Ltd., 24 Russell Square, London, W. C. 1 - An expert photographer and I will go there and have a look . . ."

(Mr Sykes, as most of our readers know, is occupied with a definitive edition of Donnelly's Atlantis, to be published in this country).

In Round Robin I-6, for July 1945, appeared a half-page summary of an article appearing in the California Pension Advocate of May,1945, with subsequent "explanations" in the June issue. This article was a condensation of one which appeared in Life Digest, Melbourne, and in the March number of Magazine Digest, Montreal. The story goes back to about March 1917, when the two Russian airmen flew over Ararat and reported a huge ship-like construction on top of it. "The Russian Government" (the RR article says) "sent soldiers to explore it . . . they found an old ship, big as a battleship, long as a city block, hundreds of small rooms, immense timbers. All of course frozen hard for ten months of the year; no wonder it was still there (whatever IT was). Measurements, photographs, etc., were sent to the Czar. Came the revolution of March 1917 --- and the rest is silence. All this is said (by the Advocate account) to be the story of Roscovitsky, a White Russian who escaped thru Armenia, came to America, finally wrote up the story which appeared in Melbourne, Montreal, then in Bible News Flashes (Minneapolis), and the Advocate . . . Roscovitsky thinks the Bolsheviki destroyed the report, in their anti-religious crusade.

The RR Editor printed this, explaining that like Huxley, he was "too sceptical to disbelieve anything that seems improbable", but was mildly derided for doing so.
It is not without satisfaction that we now note the four (or five) additional references for this alleged "Ark", given by Mr Sykes, who is reputed to be of most careful and critical temperament . . . The existence of any kind of large ship on the heights of Mt. Ararat, or nearby,Noachian or otherwise, would be an astonishing find. If any of our readers can be of help in this matter, we bespeak their active interest.Write to Mr Sykes at once.

## Dero-Queero Business

We refer elsewhere to the Roger Graham article in June Amazing Stories (now on sale), and wish to draw attention to a second important article by him in the same issue, on the Unification of Mass Concepts. Following this is a 3-page article by RR friend Vincent Gaddis, "Visitors from the Void", a compilation of most extraordinary data. We recommend it especially to Tiffany Thayer, Editor of Doubt, who has consistently jeered at the "Kareeta" story, which was less sensational and better substantiated than most of the formidable data here assembled. The reason : T.T. got the notion there was something"occult" mixed up with the K story, and promptly began to scatter foam-flecks. We also recommend it to F.G.H., who was, is, and we hope continues to be a friend of RR (in spite of T.T's pious hope to the contrary).

In the next issue of RR we hope to comment again on the "Shaver Mystery", or dero-tero business, which is still going strong among the A.S. group of intelligentsia. RR has deplored the approach to this topic, via a sensational scientifiction magazine - but has supported and NOT denied the existence of the underground peoples, nor minimized the importance and real danger of such investigations. Our criticism, however, brought down severe reproof from the A. S. Editor. We feel that this dissension is the result of a misunderstanding. All interested and intelligent persons want all the data obtainable, even the alleged and unprovable data. RR stands for a fully ecclectic approach, and Mr Ray Palmer is much too intelligent a man to advocate any other. Those who read his paragraph on page 176 of the June A.S. issue (current) beginning "we cannot fully explain the research we have gone into, in the matter of spiritualism" will find that his attitude at bottom is very reasonable, tho still 'conditioned' by the supposed demands of his public. RR will reprint the substance of the Dero article from Flying Roll Alpha I, and add some comment on the present complexities of this truly serious affair.

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There are eleven great "living" religions and several smaller religions on earth today. The eleven are:-

| | | | | |
|---|---|---|---|---|
| (1) | Hinduism, | over | 240,000,000 | followers |
| (2) | Zoroastrianism | | 100,000 | " |
| (3) | Judaism | | (Hebrews) | |
| (4) | Taoism | " | 41,000,000 | " |
| (5) | Confucianism | " | 250,000,000 | " |
| (6) | Jainism | | 1,250,000 | " |
| (7) | Buddhism | " | 150,000,000 | " |
| (8) | Christianity | " | 585,000,000 | " |
| (9) | Mohammedanism | " | 221,000,000 | " |
| (10) | Shinto | | (japanese) | |
| (11) | Sikhism | " | 4,000,000 | " |

Three are declining --- Zoroastrianism, Jainism and Shinto.

Four show neither gain nor loss --- Taoism, Buddhism, Judaism and Sikhism.

Four are maintaining their growth --- Hinduism, Confucianism, Christianity and Mohammedanism.

(The Sacred Writings of the World's Great Religions

S.E.Frost,Jr.,B.D., Ph.D., 1943)

Memorandum for the Record

'It is said that for a space ship or a projectile to leave the sphere of the earth's attraction, it would have to attain a speed of about 3 miles per second - and that it would have to be of great weight and size to carry the fuel necessary for this. My theory is that centrifugal motion (like a gyro or top) renders the object weightless or causes it to defy gravity. How about having horizontal jets to spin the projectile or ship until it defies gravity, and then thurn the vertical lift rockets loose? In this way we could lessen the speed required for escape velocity, and in turn decrease the load and size of the projectile. (Will Round Robin print this "for the record?)

David D. Dagmar.

Brother of the Third Degree

Fr. Jon Sonall calls attention to this book by Will Garver, published in 1894, Purdy Pub. Co., Chicago. It contains elements of interest concerning occult powers and operations, and particularly concerning telepathy. Our Fr. states that he personally experienced many of these facts, before knowing about the book, and would like to hear from anyone having information about the book and its author.

In this connection, RR Editor comments, that the Tibetan trance control Lo Sun Yat (Mark P. seances, San Diego) insists that telepathic transmission takes place in two ways. Symbols and images may be transmitted by the unaided power of the sender, but "vocall thinking" - words that do not carry images - is transmitted only by the help of messenger spirits. These transmit by an extension of awareness, not by travelling thru space, and hence at the speed of thought. This agrees in part with the spiritualist notion that discarnate beings have some share in telepathic phenomena.

When the present writer reminded Lo Sun Yat that one could form an image of a word, letter by letter, the latter craftily replied that the word could indeed be transmitted that way, but since words are themselves symbols, and are usually accompanied by images of some kind, it was simpler to send the image itself -e.g., the mental picture of a cat rather than the images of the letters C A T.

Round Robin is in receipt of an interesting article on telepathy, by Jon Sonall, which will appear in a later issue.

B. of L. Instruction

A recent issue of RR reported telepathic experiments between the medium Mark Probert and his brother, in which details of the surroundings were received perfectly, while the idea concentrated upon was not transmitted at all. The Dutch spiritualist paper Bladen took interested note of this, and also RR friend B.F. Greenlee now sends us a relevant extract from the teachings of the Brotherhood of Light. According to this

> 'The brain does not broadcast a thought which is concentrated upon; but an idea held just on the rim of consciousness is forced down into the sympathetic nervous system, which is a powerful broadcaster. The sender should relax and hold the idea just faintly in mind... Mind impulses take off from the solar plexus or the region just back of the physical heart. These are also the points of departure in extension of awareness. To extend consciousness, relax, and drop the level of consciousness from the base of the nose to the back of the heart, and give a little push...'

VARIORUM (contd:)

Oahspe, Charles Fort, and space ships.

. . ."At the end of God's Book of Ben are several pages of comment which would do justice to Charles Fort and the Book of Cosmogony would have delighted him. I have tried to find evidence that Fort was familiar with Oahspe, but have come to the conclusion that he never read it . . . Re the "Kareeta": Oahspe mentions space ships under a variety of names: Abattos, Arrow-Boat, Adavaysit, Airavagra, Avalanza, etc. See Book of Osiris, Son of Jehovih, Ch.I para. 5 for references to what may have been the nature of Kareeta."

(From letter to RR, by B.F.Greenlee)

Information wanted

"Mr Egerton Sykes (biographer of Ignatius Donnelly) wants two further parcels of information (1) History and activities of Pasadena Atlantis Club (2) Titles of all books published in the United States in the last five years or more on Atlantis, in any category, occult or otherwise."

(John Sonall. Send such info. to RR).

"Ignatius Donnelly evidently was an Initiate, as evidenced by the knowledge shown in his Atlantis and Ragnarok."

(writes F.G.H.)

Wanted: Philosophy of Mysterious Agents .. etc., 330 p.p. by E.C.Rogers: works of P.P.Quimby, or bearing on his technique. Address Dr. Roy S.Neal, 1st.Nat'l Bank Bldg., Osawatomie, Kansas.

"F.E.W." (care of Mrs Olive Runyon, 438 No.Townsend Ave, Los Angeles 33, Calif.) would like to get in touch with L.A. residents interested in subjects dealt with by Round Robin -- psychic research in any phase.

Walter X. Osborn:

"In answer to the issue raised by Dr. Fodor, I do not think you should refuse to publish articles of the prediction type . . .your magazine goes to a select group of people who are mentally capable of judging for themselves." (W.X.O. writes from Santa Cruz. Zambales. P. I.)

The "Betty Books", by S.E.White

These four books, or any of them, are wanted second-hand. Address J. Croisset van Uchelen, M.D., N.D., 2316 No. Beachwood Drive, Hollywood, 28, Calif. State condition and price.

Headless Valley

This alleged mystery, commented on by Light and played up by various newspapers, seems to have evaporated completely - no lack of heads in the valley, but merely of brains in the heads of people writing about it. Mrs Went Goodridge (1008 Franklin St., Red Bluff, Calif.) sends us final clips on the matter.

Atomic Bombs

". . . for reasons of national security" the Atomic Energy Commission has subordinated the peaceful uses of atomic energy to the perfecting of atomic weapons. "An Australian scientist said recently that bombs now being produced were 600 times more powerful than the one used on Nagasaki - each being

(continued on page 23

# PARICUTIN

## *Mexico's Seventh Wonder*

The Illustrations and story of PARICUTIN is being reprinted by kind permission of F. E. Rogers, Editor of TALK OF THE TIMES, Box 1467, San Diego 12, California.

# PARACUTIN

## *Mexico's Seventh Wonder*

**as told to the Editor by**

**Toni Purdy**

What do you do when you plow your field for corn, and reap clinkers of lava? How does it feel to be run off your own farm by a real live volcano? Where do you go from there?

The owner of just such a piece of ground was Dionisio Pulido, a simple Indian who lived in the village of Paracutin, in the State of Michooacan, Mexico. His story is almost as incredible as the famous Jason who sowed the mythical dragon's teeth and reaped a harvest of armed men.

On February 20th, 1943, Dionisio was turning furrows for his corn with the aid of his trusty team of oxen, under the supervision of his small son, who was the first to notice the noise under the ground they had been plowing. Stopping the plow and its oxen, father and son listened to the low rumbling which sounded like an angry growl of some animal. At first they saw nothing, then just behind the furrow they spied a wisp of smoke. Dionisio and his son began to run with their oxen, and reported the news at Paracutin some two miles from their field. Then he proceeded to inform the presidente of Parangaricuitro, a village some two miles from his own.

That very same night, Dionisio's horrified neighbors saw a luminous spiral of smoke above his field, and heard the thunder of explosions. The next morning they saw a cone 25 feet high. At noon it began to belch forth stones. They also felt another earthquake, in fact the earth had been trembling for a week.

In one week the cone had grown to some 500 feet. In a little over two months it had grown to 1100 feet, and from its crater masses of vapor were rising three miles into the air.

Old volcanoes have been known to flare into activity such as the classic example—Vesuvius, but to have a volcano born right under your feet is probably beyond human experience and there can be very few living human beings who have lived to tell such a tale as Dionisio's, for not content with engulfing his farm, El Monstruo, as the Tarascan Indians call the fire-breathing monster known to the world as Paracutin Volcano, also crept up on his little home—his thatched cabin and fruit trees were doomed. With the simple faith of Indians, many dug with spades 20 foot crosses into the turf, but the smoldering giant was deaf and blind to prayers and crosses.

It's an ill-wind that blows nobody any good, so this flaming monster breathed good fortune on the truck drivers at Uruapan (pronounced Ooruah-pahn) who loaded their trucks to capacity—Sometimes 25 persons to a truckload—and charged ALL that traffic would stand. The road the truck has to cover to get to Paracutin is actually worth what they charge for the ride. Up and down the grades the truck charges like a bronco making the ride a very painful affair. Road dust lays over everything, and drips from the spinning wheels like fluid. Volcanic dust covers the underbrush just like black snow.

One eye-witness described it as "Masses of lava, acres of it, are encroaching on the peaceful countryside in an immense sea of what looks like clinkers from the very furnace of the earth. They smell like clinkers, hot and dry, and sharp in the nostrils—a litterally-moving sea of piled up, crackling, fantastic shapes, with the cherry like red of molten lava showing thru some of the cracks and fissures."

About eight months from the day of its birth, Paracutin exhibited a small crater at its base. At the present time the volcano ejects about three tons of lava every **FIVE SECONDS** (by actual count between ejections) and the time between the sight of the smoke and the lava and the detonation is exactly **17 SECONDS.** Sound travelling at the speed of ¼ miles per second will give some idea of the terrific depth of the actual seat of the explosion. It puffs like a locomotive with gas from the molten lava bubbling thru the crater like carbon dioxide from a bottle of pop.

It is almost incredible but nevertheless true that from a level area in February of 1943 this volcano has developed a massive cone 3,500 feet high, belching forth a stream of molten rain 3,000 feet into the air, and is still growing. You can hear its thunderous rumblings for 25 miles around, and the lava has covered many square miles. The substance called lava ash, as a rule, seems to be more of a silky dust, and for miles around this is knee-deep, making it impossible for the villagers to remain in that area. All vegetation is, of course dead; trees, although some are still standing, are completely denuded of everything but just the sturdy trunks, and they in turn eventually fall and are completely covered with dust or lava, as the case may be.

There is indeed a Grandeur to this spectacle, one can only think of Dante's Inferno as we take

in this awe-inspiring sight at night, gray by day, the cone glows incandescently at night. Like liquid fire, streams of red-hot boulders cascading down the slopes. The daytime black column had been transformed into a seething, golden flame. With belching fire and brimstone being hurled high into the air, the glowing clinkers rolling in every direction, seeking their level and merging with those already glowing there, just literally held us spellbound for several hours. Indeed, we wandered so near to the glowing coals, that our guide became quite excited. But we wanted to be able to say that "we broiled steaks on the burning coals of Paracutin" and we did just that. They were good, too !

The perilous ride over the mile and a half of cool lava on burrows was rugged to say the least of it, but very well worth the hardships. Only a trail leads from the highway and Uruapan to what was once the village of Paracutin, and only an experienced driver can make the trip. Hence, it is necessary to hire a car to within 2½ miles of the cone itself, where the darling little burros await you to take you on UP the trail, and I do mean UP, for you have to practically ride leaning over the beast's neck so as not to fall over backwards. The driver of the car furnishes you with coveralls and a large straw hat to keep the silt or dust from penetrating, nevertheless a gas-mask would have been elegant to keep the dust out of your breathing apparatus. The upward trek is made at about four o'clock and from the time you finally get astride of your burro; first thru the several feet of dust and then the mile and one half of lava beds, it is twilight and the black smoke is still belching forth, not much of the fire is visible yet. But when darkness arrives, the big inferno is really afire, and the lava (which is in clinker form and not liquid) is indeed a sight to see !

In the beauty of this appaling spectacle we must not forget the terrible hardships suffered by the natives, in the loss of their beautiful village, their homes, their age-old burial places, and their cathedral, of which only the tip of the spire remains to remind you that once upon a time this area was a flourishing hamlet with large stretches of productive farmland. Of course, the Federal government of Mexico has long since evacuated the area and given these natives a new land in which to make their homes and another village.

It is hard to believe that many square miles of fertile fields have already disappeared and probably hundreds more are doomed some time in the near future.

It is interesting to note that this is the first volcano to come into existence within the last century and a half and naturally the scientists and geologists are keeping a close tab on the performance of this latest sensation. It is generally agreed upon by leading geologists that the eruptions of Paracutin emanate from a magma chamber not too far from the surface of the earth.

At last we were back in Uruapan ! Poor Uruapan, not too long ago it was called theVale of Flowers ! Now its inhabitants (said to be about 20,000) endlessly sweep the dust from the walks, patios and roofs. We were glad to be back and freshen up a bit with a much-needed bath.

An interesting episode occurred on December 13, 1946, the very day we left Uruapan, so we did not know about it until we reached Mexico City, 385 miles east. PARACUTIN had ceased erupting for the first time ! For one solid hour all was still ! Then, a terrific earthquake shook the entire area. Immediately Uruapan was in a turmoil, wondering what was coming next, and lo ! Paracutin once again started to work and and everyone was happy once again. Uruapan is indeed a lovely old place, and for generations these natives have lived there. The Government has tried to evacuate them, but they continue to calmly sweep up the volcanic ash from their doorsteps, and each resident sweeps the street free from ash in front of his home, and they stay on in Uruapan, within sight of the smoky volcano !

Let me close with a brief note about Mexico City and the surrounding areas, where they were used to earth tremblors every day, since Paracutin came in, they have had no sign of them. A further note is worthy of your attention and that is that POPOCATEPETEL the extinct volcano towering 17,888 feet, perpetually covered with snow, is smoking violently again, the first time since 1821 !

VARIORUM (contd. from page 19)

equivalent to more than 12 million tons of TNT." (UP dispatch, Washington, Jan 31, '47). Columnist William Stidger, and also Bob Considine in Denver Post of Jan. 16, have lengthy and alarming comment on this same topic. Vincent Gaddis sends the clips covering this.

Re this diabolical perversion of the power of Nature, we venture a comment calculated to cause smiles and head-tapping among commonsensible folk, and among scientists to whom X plus Y is the whole of Nature. One correspondent, just one, at Bikini, beheld in the appalling pillar of that explosion something like the presence of a living and malignant thing, no invention of affrighted fancy. Friends of this writer, watching the moving picture of this same event, were startled by the same feeling. So then, your editor went to look for himself, and saw the great column alive with demoniac faces and twisting shapes. This fantasy, mentioned casually to Professor X., set that learned man all aquiver with amusement. But it does not amuse certain equally learned occultists of our acquaintance, who have seen the unthinkable spirits of Nature in their pleasure and their wrath, and have their own thought as to what living malignancies may yet be released from the Abyss, thru man's abuse of the high potencies of his knowledge.

Field-Marshall JAN CHRISTIAN SMUTS - and others:

"If war should return, there will be no more history."

"We have but four or five years left - establish a world government or perish in a war of the atom." (Raymond Gram Swing)

"The Stone Age may return on the gleaming wings of Science. Beware, I say: time may be short." (Winston Churchill)

"It is true that one raid on United States cities might kill forty million Americans." (J.R.Oppenheimer, scientist)

"The world now faces unimaginable danger . . . It can be made a dead planet like the moon or Mars, or a ball of nuclear flame like the sun". (Dr. Chas. Clayton Morrison, in Christian Century).

"The end of everything we call life is close at hand and cannot be evaded. There is no way out or round or through this impasse. It is the end . . . Our world is like a convoy lost in darkness." (H.G.Wells)

(Round Robin could fill its pages with similar quotations. From time to time we repeat some of them, not to cause needless alarm, but because if constructive effort is at all possible, it will come only from those who remember, who are awake, and who are not resigned).

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Healing and Occult Science

A very great subject may be discussed sketchily by either an ignoramus or a scholar, but a very modest critical acumen can distinguish between the results. Breadth of knowledge gives sureness of touch, right selection of material, accurate allusiveness, the values and effects of perspective in a way which cannot be counterfeited. Dr. J. Croiset van Uchelen's book underthe quoted title, is a case in point. There are only 126 pages (including a bibliography of some 50 titles) but it is the best informed and most judicious summary this reviewer has seen. There are 10 pages on Ancient and Modern Science, about as much on occult anatomy, 15 pages on Man's Vehicles, followed by Light and Color in Healing, Healing Systems, Healing with Herbs, Ancient Chinese Methods, Magnetic, Mental and Faith Healing (2 chapters) and a carefully selected reference list. The writing is at times highly condensed, but where Dr.van Uchelen puts a book or a system into a paragraph, one can be sure that he is presenting the real gist of it. One unavoidable result is, that people uninformed on the subject (including many of the medical profession) will think the book far-fetched: as a matter of fact it is merely well-informed and conservative, and remarkably free from the slant of any particular school of occultism or therapeutics. Published by the Theosophical Press at Covina, Calif. (1947)

M.L.

The Romance of Metaphysics

This latest work of Dr. F.I.Regardie is described in his foreword as dealing with "certain points of relationship between the various metaphysical schemes and the fundamental concepts of modern psychology." Completed before the author entered the armed forces in 1942, "possibly a great deal more could be accomplished in way of synthesis today...I have not gone too deeply into basic psychological concepts, but these are implicit in all the comments ventured.." The 288 pages fall into four parts, about 110 pages being devoted to Christian Science, about 70 to New Thought (I.N.T.A. and Neville), nearly as much to the Unity School, and the concluding 40-odd to "A Newer Approach (techniques of relaxation and prayer). The outlook is psychoanalytical, and the central thesis the dependance of contemporary metaphysical systems on Christian Science for their basic concepts.

One would suppose it almost impossible to say anything new on the subject of Mary Baker Eddyism. Dr.Regardie, however, directs particular attention to the ideas and techniques of Quimby, in whom there has recently been a revival of interest, and to the philosophical backgrounds. The discussion of New Thought and especially of the Unity movement makes very interesting reading, in many ways astonishing to the newcomer to the subject. There has been a real need for a study that would integrate the various systems of mind-body healing and give perspective on them, and the author has abundant scholarship and much deftness of approach. The primary problem common to all of them is said to be that of complete relaxation of body and mind, and this leads up to the closing section, where a practical and thorough-going method is described in detail, which can be employed with or withour the aid of a teacher. This section alone makes the book highly important to everyone interested in such matters - and it is certain that anyone who is not interested, should be. (Aries Press, Chicago. $3.10) M.L.

Books -- Periodicals -- Announcements --

Sunflower: 15 No.Maryland Ave.Atlantic City, N.J. Bi-monthly, 2 yrs. $1.00. Book lists and book-finding service. Copy .10

New Age Interpreter: Box 6133 Metropolitan Sta.,Los Angeles. Year, $1.50; 8 mo.,$1.00.

Chimes: Box 157, Brea, Calif. Monthly, $1.00 yr. Bert L.Welch,Editor.

Spiritual Digest: 55 State Rd.,Hampton Manor, Rensselaer, N.Y. Yr.$1.25

The Canadian Theosophist. 52 Isabella St. Toronto,Canada.$2.00 - .20

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ERGOT::: A mystical book-magazine for students of mystical truths interested in spiritual and Intellectual development.. R.Holmes Tinker, Box 83, Stockbridge, Mass. Annual $2.00 single .40

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Rosicrucian Magazine,Oceanside, Calif. Yr.$2.50. Single .25

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STAR::: New scientific quarterly, liberal viewpoint, Editor, Walter Graham (physicist). Sta. G, Los Angeles 37. $1.00 each.

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KOSMON PIONEER:: Essenes of Kosmon, No.Salt Lake, Utah. Wing Anderson, 2210 W.11th, Los Angeles 6, Calif. Yr.$1.00.Copy .10

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Prophetic Years:: Wing Anderson's new book dealing with prophecies for the years 1947 - 1953. Order from Round Robin. $3.00 .....

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The Scientific Forum:: Franklin Llewis, Editor. Psychology and the physical sciences: quarterly, liberal viewpoint. $5.00 for 3 years.

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Romance of Metaphysics: Dr.F.I.Regardie. 288 pp.Aries Press,Chi. $3.10 or order thru Round Robin.

Healing and Occult Science: Dr.J.Croiset van Uchelen. Theosophical University Press,Covina,Cal.

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National Spiritualist: 765 Oakwood Blvd. Chicago 15. -- Psychic Observer, Lily Dale, N.Y. -- Spiritualist Leader, Box 832, Grand Central Annex, N.Y. -- Mind Digest, Paradise, Penna.-- Western Spiritualist, 1737 - 101st St., Oakland 3, Calif. -- Open Sesame, 3006 Lake Park Ave.,Chicago 16, Ill.

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The Alpha II issue of Flying Roll is now available. This is a quarterly, in same general field as RR but more advanced. New subscribers please state occult affiliations, if any. Copy .50. No free nos. Address RR, 3615 Alexia Pl. San Diego, Calif.

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